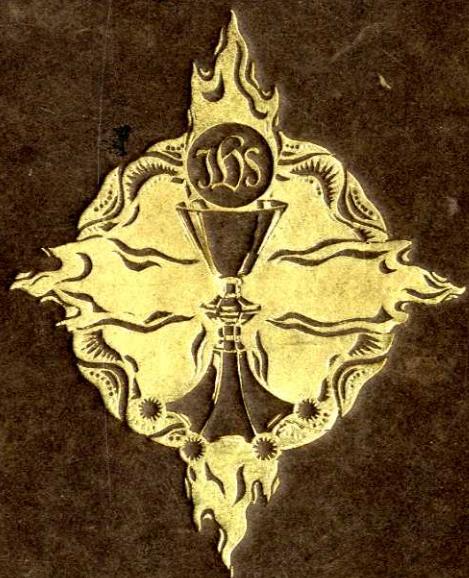
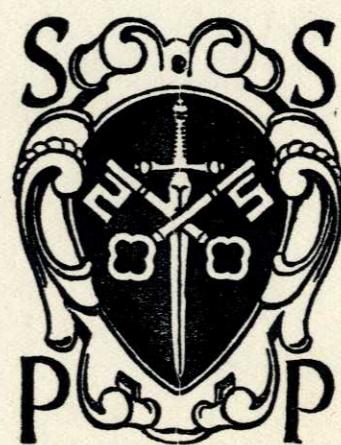


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PICTURES OF THE ENGLISH
VOLUME 2 LITURGY LOW MASS



Pictures of the
English Liturgy



PICTURES OF THE ENGLISH VOLUME 2 LITURGY LOW MASS

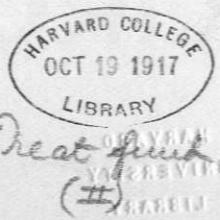
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NOTE

The pictures in this book have been drawn from life by MARTIN TRAVERS. The greatest care has been taken to obtain accuracy of detail. And they have been overlooked by many liturgical experts.

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THE LOST OPPORTUNITY

A few years ago the writer went to the Church Congress at Cambridge, and incidentally visited an exhibition of ecclesiastical ornaments held by a certain Society during the days of Congress. I there met an exponent of the "English Use," who showed me round; with admirable fortitude I admired large sack-like pænulas, and voluminous overalls for sacred ministers; with great restraint I made amiable comments upon a clothes prop splendidly arrayed in white linen, designed to prove the continuity of Anglicanism with Catacombism. "No Churchwarden could tell it from a surplice," triumphantly ejaculated my guide. "How splendid!" I replied, with enthusiasm. We went on. A wax Bishop in a squat linen mitre, a cassock of the colour of Mr. Condy's fluid, much apparelled linen about his feet, not a little fringe upon his cope, and expression of perfect "secundanninity" next drew our attention. "The Methodists would never have left us, if we had always been loyal," said my companion in the minor key. "I fear they won't come back now," I answered, and we moved on. Everything was going well, I should escape without detection, I had behaved beautifully. "Do look at this stole." I looked, and my eyes lighted upon a long blue ribbon of dyed flax about an inch wide, which looked much like a milliner's tape measure. I

gazed thoughtfully at it and spontaneously there slipped past my lips the words—"How perfectly dreadful!" I had done it at last. I was discovered. Very petulantly my friend remarked: "You may think it a pity we should be tied down to the second year of Edward VIth in these matters, but the fact remains, we *are*." Seeing that it would be hopeless to reason with him, I ran.

This episode took place in the zenith-days of the "English Use." Our eminent liturgiologists had found out by painstaking research what Cranmer did and wore, and how he carried on—all the information was at our disposal, and a gifted pressman, seizing the opportunity, wrote it up, popularized and published it. We learned that everything had been done wrong except by accident, the English Church was doctrinally comprehensive, but ceremonially of narrow rigidity. The late Tractarians or early Ritualists in adopting the simple usage of Western Christendom, which they had at hand, were grievously disloyal, for there *did* exist an English Use, more magnificent, more intricate, and at the same time less provoking to the English temperament. A congregation of Sacred Rites formed itself, and by turning the second year key in the Prayer Book lock, it was found that the door to the heart of the great British Public could be opened; in those days it was unnecessary to ask, "How much will Jones swallow?" the point was: "Wear what you like, do what you like, Jones will never *know*."

They were quite right. In spite of much enthusiasm and many conversions, Jones has never known; where the 'Use' was adopted with timidity, it was never recognised as a use at all, where it was performed in its fullness—in the country the rustics thought the incumbent quite mad, in the town Catholics forsook St. Dunstan's Church for the congregation of St. Francis' Mission, and St. Dunstan's filled up (or did not) with tolerant Anglicans who did not resent decorated services. A few well-known Catholic strongholds have held to the old Sarum Papal use, but who can find one where the use impolitely dubbed: "British Museum" has prospered? The proposed revival has failed, as any movement is bound to fail which begins and ends in studies, and private chapels, and the moderate shrines of the well-to-do.

The history of the attempted revival of the "English Use" is the story of a lost opportunity. If only the eminent liturgical authorities, and the gifted authors who sought to popularize their discoveries, had set themselves to reform ritual and ceremonial on the lines upon which these things had taken root in our Churches, the ritual divergencies and the ceremonial chaos—now ten times more confounded than ten years ago—would long ere this have been banished and put to flight.

To-day the Sarum use barely survives, the Western use spreads widely but with increasing deformities, the so-called English use is almost universally banned by all

who have hope of these English provinces being once again true to the faith of the English Saints and Martyrs, and restored to the ancient Communion of Christ's Church.

It is not part of the purpose of this book to prod at the moribund body, the aim is entirely constructive. The Western use has been everywhere adopted, it has come to stay, it is very simple, but it should not be employed without intelligence; these pictures and notes have been produced to instruct priests and people in the right way of conducting the traditional ceremonies of the Church.

Masters of Ceremonies among us have very much yet to learn, and until they have learned this much, the majority of Churches will continue to perform functions without strictness of order or attention to detail. A very corrupt following of Western usage has become popular or at least common in our Churches, so that simple and dignified ceremonies are made fussy, elaborate, and absurd. Hosts of red-robed acolytes stand about aimlessly in sanctuaries, wearing white gloves and strange caps (even at Low Mass), meaningless processions are performed on every double feast carrying nothing but banners and candles and going nowhere in particular, incense is used when it is forbidden, and the asperges neglected when it is ordered. Priests—in intent absolutely loyal to rubrics and decrees—daily mumble the introit, and shout the climax to the Canon, delay the progress of the holy mysteries that a hymn may be

finished, and habitually say the Creed and Gloria when they are ordered to be omitted. Though rapidly declining in numbers, there are still numerous Churches where traditional customs prevail in actual company with the perverse habit of postponing the Ablutions till after the Blessing and before the Last Gospel—a use unknown to any rite in Christendom and founded on a misreading of well-intentioned rubrics. Some priests even go so far as to say post-ablution collects instead of postcommunions, and use Gloria in Excelsis as a devotion to the Holy Sacrament exposed!

These are but a few of the errors which have grown up amongst us; there are many more, but all of them can be traced to an insufficient knowledge of the principles of the ceremonial employed, combined with a determination to treat the Prayer Book Mass as a service read to the faithful instead of an act of sacrifice done before Almighty God.

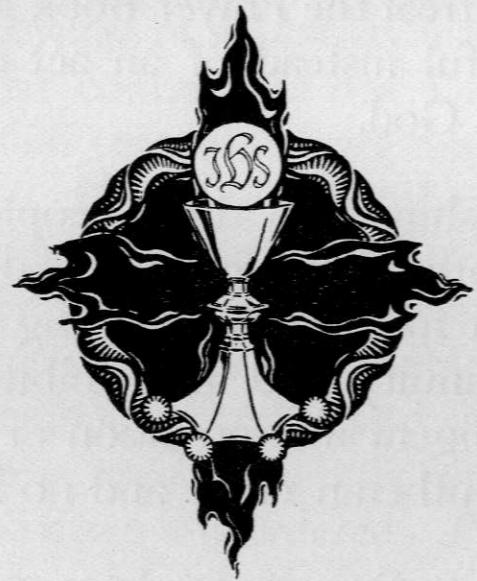
It is quite astonishing how those people who talk most loudly about continuity of custom and validity of rite, are also the most forward in inventing new customs to break that continuity and in exhibiting our service without an intelligent interpretation of the rubrics, just as if it were a Lutheran office and no Mass at all.

The Society of SS. Peter & Paul presents these pictures with notes to the English Church in the hope of encouraging better ways and reforming abuses. The

pictures are not only most attractive but are also correct in detail. Another volume dealing with High Mass will follow shortly. The illustrations have been overlooked and criticised by some of the ablest authorities of the English and Latin rites, and may therefore be accepted without fear of error.

The notes on the pictures are not intended to teach priests how to say Mass, they are largely cautions against common errors, but a list of books which every priest should possess is given on the next page, and these will instruct him in details, and provide him with all the knowledge requisite for the decent and orderly conduct of the English Liturgy.

A. M. D. G.



BOOKS RECOMMENDED

- The Music of the Mass
- The Edwardine Liturgy
- Decently and in Order
- Synopsis of Ceremonies
- The Proper Prefaces
- The Sequences
- None will remain
- Of Ceremonies
- Manner of Celebrating Low Mass
- Manner of Serving at Low Mass
- My People Love To have It so
- Sacred Ceremonies of Low Mass
- Order for the Recitation of the
Divine Office and Celebra-
tion of the Holy Sacrifice
according to the English
Rite

I. THE PREPARATION

The Priest, having spread the Corporal, arranged the Vessels, and opened the Book, is standing on the pavement before the Altar, saying the Preparation. He does not go up to the predella until he has said the prayer for purity after the Lord's Prayer. This is all that is left of the preparation in the Prayer Book Liturgy, but that is no reason for treating it as though it were an Introit or Kyrie. The 1549 rubric directed the Priest to say these two prayers "standing humbly afore the midst of the Altar," and the "North side" of the present rubric is another way of saying the same thing when the position of the Altar was changed. The rubric is therefore in full accord with all Liturgical custom. It is a common practice to say first the 43rd Psalm and the Confiteors in English—a very edifying custom if said in the voice prescribed, that is, audibly. There is very little good in whispering them to the server.

II. THE INTROIT AND KYRIE

The Priest then ascends the steps, kisses the Altar, and proceeds to the Book to read the Introit. Introits are now sung even in Cathedral Churches, and it is one of the first principles in the rendering of Liturgies, that what the choir sing at High Mass is read by the Celebrant at Low Mass. This order is definitely given in the English Rite of 1549.



The Preparation

Now the Introit is a text of Sacred Scripture specially appointed for each and every Mass, and its great value lies in the fact that some time before the Collect is said, it gives the first note to the 'Proper.' That is to say, the words proclaim the special intention of Holy Church in offering this particular Mass, so that from that moment everyone may concentrate their thoughts and direct their intention in accordance with the mind of the Church.

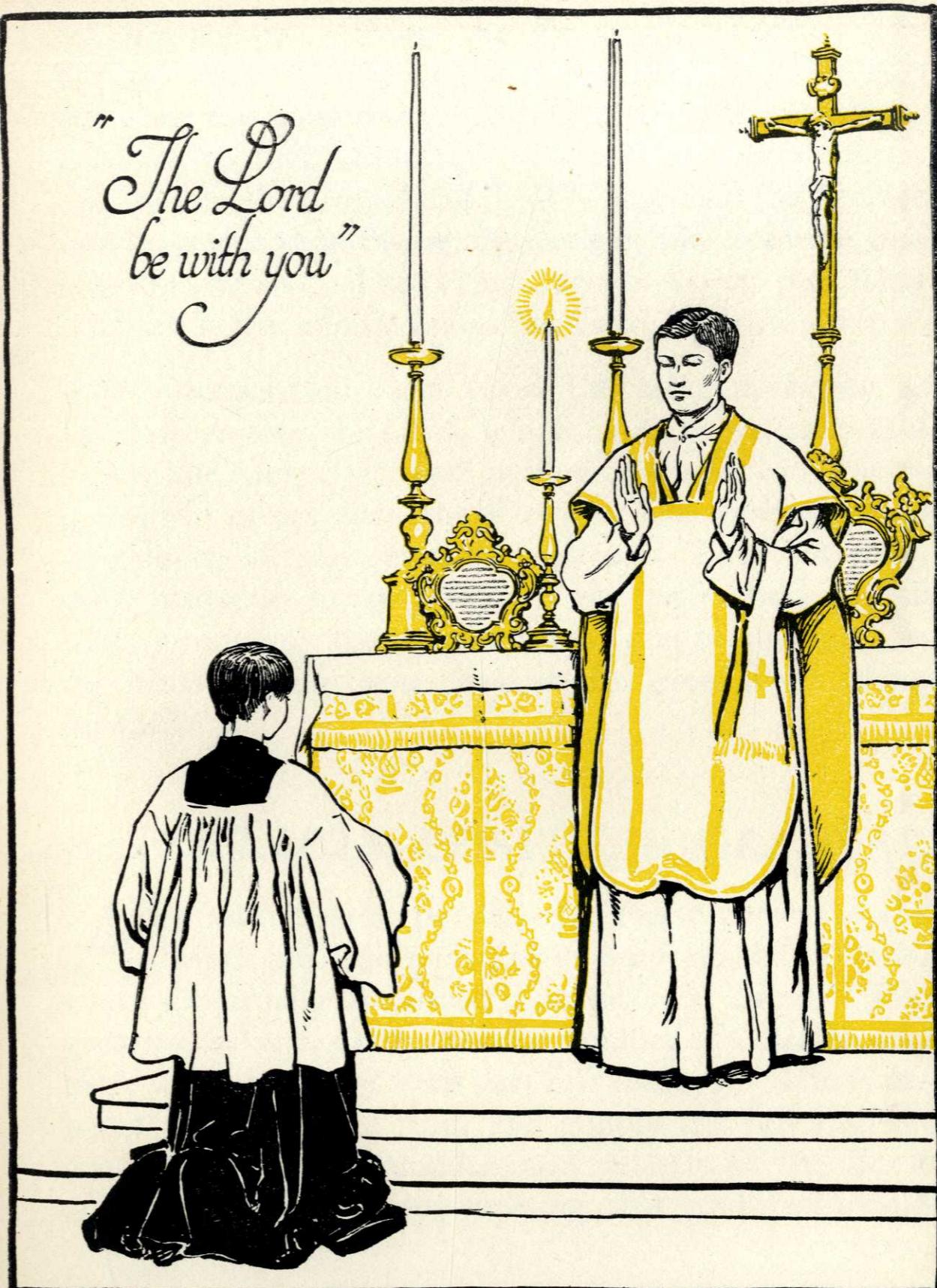
For this reason it is ordered to be read aloud for people to hear, and should never be read over to himself by the Priest. Private devotions of this sort are not allowed during Mass, and it would be better to omit the Introit altogether than to mumble it.

After this the Priest goes to the middle to recite the Ten Commandments, or, as is more usual at Low Mass, the Kyrie Eleison. It is entirely wrong to omit both, and this should never be tolerated.

In the Rite of 1549 and in all other rites where it occurs, here follows the Gloria in Excelsis; unfortunately it has been grievously misplaced in our present Liturgy.

III. THE LORD BE WITH YOU

Before the Priest goes to say the Collects, which sum up shortly all the prayers of the faithful, he turns and salutes the people and invites their assistance. The server, as their representative, expresses their willingness



by his answer wishing the Priest Godspeed. The picture shows the Priest in this action, and will also serve for the same ceremony before the Offertory, Post-communion and Dismissal. He uses the same salutation before the Gospel and Last Gospel and the Preface but he is not then facing the people, and does not disjoin his hands. The Priest always kisses the Altar straight in the middle before he turns his back upon it.

This interpolation rests upon the same authority as *Glory be to thee, O Lord*, which is very generally said before the Gospel is read, and every School of Liturgiologists agrees that the *Dominus vobiscum* ought to be said in all the customary places. They are especially valuable in emphasising the priesthood of the laity, reminding the people at each important stage in the Mass of their own share in the great work going forward.

IV. COLLECTS, EPISTLE, & GRADUAL

After saluting the people, the Priest comes to the South horn and says *Let us pray* and the Collects, which are usually of an odd number, 1, 3, 5 or 7. The greater the feast, the less is the number of Collects, and there are never more than two full endings. The Celebrant will know the rules and supply the full endings for himself, as the compilers and revisers of the Book of Common Prayer, not realising that posterity would

attribute verbal inspiration to their work, or else from customary carelessness, have left the Collect endings in a state of hopeless confusion. Custom has apparently decreed the general omission of the fixed Collect for the King (or *imperata* as it is termed in the Latin Rite) at Low Mass, perhaps because the rubric prescribes for it an impossible position as the first Collect. But it should be remembered that the quaint direction in this rubric is a Scottish emendation dating from the Restoration when there was a particular reason for making this Collect prominent. Now that this reason no longer holds good, the Collect may well retire to the more appropriate position assigned to it by the Reformers, that is as the last Collect. Supplementary Collects (and Postcommunions), when possible, should always be supplied from English Liturgical sources, for nothing sounds less attractive than a Collect in the worst Journalese of to-day pursuing one in the best 16th century English. There are six admirable prayers at the end of the Communion service, and many more in other parts of the Book of Common Prayer.

After the Collects, the Celebrant reads the Epistle, taking care to announce it as directed and without redundancy of words—e.g. *The Epistle is written in the Third Chapter of Blessed Paul the Apostle to the Thessalonians, beginning at the 5th verse.* There is no reason to repeat the word “Epistle” twice, and it is somewhat clumsy. A clear voice is prescribed so



The Collect and Epistle

that those who desire may hear, but no rubric authorizes the Celebrant to seize the book in both hands and turn himself to the people like a Publisher of Banns. If he cannot read clearly without this habit of indignity, it were better to take lessons in elocution.

As soon as the server has responded : *Thanks be to God* at the end of the Epistle, the Priest straightway proceeds to read the Gradual. He does not alter his voice, for these are Bible texts of the most appropriate and edifying kind, and if read at all, must be read as directed. It is quite senseless and most irritating to a congregation that the traditional Scriptural enrichments of the Liturgy should be whispered by the Priest in defiance of all authority. Such a practice is certainly no more 'legal,' and in quires and places where they sing it would be equally suitable and absurd for the singing-folk to whisper the Gradual to each other.

In the five Masses wherein a Sequence follows the Gradual it will be read by the Priest before he goes to the centre of the Altar.

V. THE HOLY GOSPEL

Bowing down in the midst of the Altar, while the Book is being moved by the server, or when necessary after the Celebrant has moved it across himself, the Priest prays for purity of heart and lips that he may

meetly announce the good news of Jesus Christ. Then coming to the North horn, and without parting his hands, he salutes the server: *The Lord be with you* and announces the Gospel, signing the initial letter once and himself thrice. Again he must be careful not to announce: *The Holy Gospel is written in the tenth chapter of the Holy Gospel according to St. Luke.* This is not ordered and is not elegant. He says: *The Holy Gospel is written in the tenth chapter of Luke beginning at the first verse.* With joined hands and not touching the Book he reads the Holy Gospel with great reverence, and at the end slightly raising it and bowing down touches the page with his lips, while the server responds: *Praise be to thee, O Christ.*

Then he moves desk and book towards the corporal and goes to the middle.

VI. THE CREED

The Priest interpolates the Nicene Creed between the Gospel and the Offertory on certain days according to strict and easily ascertainable rules. Simply stated, the rule is that the Creed being a festival addition to the Liturgy is said on Sundays and Holy Days and *not* at other times. The custom which has arisen in certain Churches of reciting this symbol in every ferial Mass is a defiance of all Liturgical precedent and succeeds in making the English Liturgy appear both amateur and ridiculous.



The Creed



It is sometimes argued that the Creed is now a part of the norm of the Prayer Book Communion as we have it arranged. This is ingenious but not convincing, for the English Liturgy is arranged normally for the Sundays and festivals for which special Epistles and Gospels are provided, and it is on those days that the Creed is everywhere said. The 1549 Book provided for the omission of the Creed and *Gloria in Excelsis*, on weekdays, work days, and in private houses, the present book scarcely contemplates and rarely provides for a weekday Mass at all (of course it does not forbid them), but it still provides for Mass in private houses, and on such occasions the Creed is, as would be expected, not allowed to be said (*vide* Communion of the Sick). To make the worst of the Prayer Book Service by insisting on a Lutheran interpretation of its rubrics and intentions is neither loyal nor intelligent. The Priest will therefore refuse to accept a practice which is at once unauthoritative and without Liturgical precedent.

The Creed is said in the same tone throughout, and care should be taken not to lower the voice at the *Incarnatus*, nor of course to bow the head or bend the back.

The Creed provides an excellent example of the carelessness of the reforming liturgiologists. In the 1549 version there were two startling omissions: (i.) *Whose kingdom shall have no end*, and (ii.) *Holy* (where it refers to the Church). The former omission was rectified

later, perhaps owing to Marbeck's Musical version, which restored the sentence, but likewise failed to do justice to the Catholic and Apostolic Church. The omission has never been corrected in official editions of the Prayer Book unto this day. The amazing thing is that even in this year of grace 1916 there are many quite High Church clergymen who refuse to call the Church *Holy* when they recite this Creed. Perhaps the theory is, that as *Filioque* provides us with a happy reminder of our separation from the East, so *sanctam* omitted justifies our continued resentment against the West!

Immediately after the Gospel, or Creed if it is said, the Priest says *The Lord be with you, Let us pray*, and the offertory. He does not, of course, add a proper offertory to one from the Prayer Book Ordinary.

VII. THE OFFERTORY

The Priest unveils the Vessels and proceeds to offer the Host on the paten, and others in a Ciborium if required. He goes to the South Horn (turning deliberately and walking straight, not sidling, towards the end) and pours a little wine and a few drops of water into the Chalice. He does *not* carry it back, but places it on the Altar as far as he can reach towards the Corporal, and then when he has returned to the centre, takes it up with his right hand and offers it.



(When the alms are brought to the Altar—as the rubric orders in the Sunday parish Mass—he will go towards the South Horn again to take the basin, not turn round on the predella and seize them from a server. He will return them when he goes back for the Lavabo.) Next he goes to rinse his fingers in water which the server presents, and returns. After the Prayer he kisses the Altar, and turning right round, completing a circle, says aloud *Let us pray*, adding quietly “*for the whole state of Christ’s Church*,” etc., employing his hands as at *The Lord be with you*. He says the long prayers for the Church *in a low voice*, for they are either Secrets or part of the dismembered Canon and there is therefore no reason to declaim them. Quietness has a practical merit here, for during the Offertory the people are saying their own prayers, and will probably wish to continue them, without the interruption of a loud, long prayer which they know well themselves, and can easily follow if they care to open their Prayer Books. The Priest raises his voice at the end, and laying his hands on the Altar, says: *Our only Mediator and Advocate*.

VIII. THE COMMUNION PRAYERS

At every Mass there will normally be some to receive Holy Communion in accordance with the express intention of Holy Church, and in the English Rite the Communion Prayers are now used here before the

Preface. It should be unnecessary to say that at a late Mass or indeed on any occasion when the Priest does not expect Communicants, all these prayers will be omitted. In some Churches at present this is not the case, and the Invitation is said. Such a habit is worse than ridiculous—it is misleading and savours of unreality.

Custom, with irresistible force, has decreed the abolition of all exhortations which have no longer the excuse to offer that a people only used to Latin services must have the new English ones explained to them. Now they merely serve to interrupt the Liturgy, and are rapidly disappearing. It is interesting to question whether Cranmer would ever have patched together *Dearly beloved brethren* if he had foreseen the possible horror of its bi-diurnal recitation for three centuries in every Church in every British Dominion here and beyond the seas!

Practically then the long exhortation is never said, the shorter *Ye that do truly* still survives officially.

The Priest, when he has finished the long prayer above, turns to the server who makes the confession in the name of all those who are minded to receive Holy Communion. He says the Absolution and Comfortable Words quietly, and then turning back to the Lord's Table proceeds with the Preface.

The Laudus



NOTE.—The rubric seem to suggest that the Priest faces the people for *Sursum Corda*, but this would be an unfortunate custom, for the Preface begins with *The Lord be with you* which introduces the *Sursum Corda*, and there seems little point in altering a time-honoured use for doubtful local rubrics which may be merely an error. There are also practical disadvantages in such a custom, for you cannot find the Preface with your back turned to the book, and again, Gothic Chasubles imprison the arms and consequently do not present a very dignified appearance from the front, more especially as Priests who wear them generally enormously exaggerate the action of the hands at *Sursum Corda*.

IX. THE PREFACE

The Priest will be very careful to perform with restraint and precision the opening actions of the Preface—as indeed all actions at the Altar.

In the common Preface it is well to note a comma misplaced—e.g. *O Lord, holy Father*, for *O Lord holy, Father Almighty*, etc. This mistake spoils the rhythm and robs these sonorous couplets of all their original effect:

Domine sancte, Pater omnipotens, aeterne Deus.
O Lord holy, Father Almighty, Everlasting God.

Let the Priest set this comma right, say it a few times, or better still, sing it once, and he will never go back to the displeasing jerkiness of O Lord, holy Father, etc., etc. In the Trinity Preface the difference is simply :

O Lord Almighty, Everlasting God.

Now that the Daily Mass is an accomplished fact in the English Church, and that we have special ferial propers, and votive Masses are put forth by Archbishops, it is time that the remaining proper Prefaces, once well known in our Churches, were restored to use. This has already been done in some Churches to the great enrichment of festival Masses. The special Preface of the Blessed Virgin Mary* is perhaps one of the finest in the English language, and every priest should secure a book of them or use them from his missal.

The Priest will say the Preface according to custom, inserting Proper Prefaces as is usual in the West, i.e. Pentecost in votives of the Holy Ghost, Christmas on Corpus Christi, Trinity on Sundays, etc., and he will not alter his voice for the *Sanctus* as if to lead the congregation. It may be very delightful that they should break in on the Priest as their devotion inspires them, but it is not an authorised practice, and would have been punished as brawling by the late Queen Elizabeth.

* These may be had from the S.S.P.P. (words only, 2d., Fulham Book 5), or for incorporation with Altar books, with full musical intonation.



The Elevation of the Host

The *Benedictus* has very generally been restored to its position at the end of the *Sanctus*, but of course when it is said the voice must not sink to a whisper, and *Amen* will not be said in the middle of the *Sanctus* and *Benedictus*, which are liturgically one.

X. THE CANON

The Prayer of Humble Access, so grievously misplaced in our present Rite, must come under the head either of Preface or Canon. Here the latter method is preferred, but it makes no difference. The rubric orders this prayer to be said kneeling, and perhaps this must usually be done. But the Priest will not flatten his body against the frontal, with his hands grasping the edge of the Mensa, though such a habit is sometimes seen even in Churches where the Mass vestments are worn. Similar kneelings occasionally occur in the Latin Rite, but Priests do not lose their dignity in performing them. The Priest then will turn and come down to the deacon's step, and kneeling on the edge of the Predella, with joined hands will say this prayer. Otherwise he will say it, standing, as the beginning of the Canon.

The Archbishop is not commemorated specially in the Canon unless he is also the Ordinary, nor is the King. The Priest must be careful to do the actions, such as the crossings and genuflections, not too rapidly and with great reverence. It is not seemly to wave the

arm and elbow in making a cross, nor to bend the back and let the head droop forwards when genuflecting. In elevating the Sacred Host, he must remember the purpose for which it is lifted up—that the people may see it. He must on no account strike adoring attitudes after the Consecration at his own pleasure—all the details of the Sacrifice are clearly laid down and should be strictly followed.

NOTE

It is necessary to say something about the method of reciting the Canon, which at present is apt to vary with the different prayers which priests are accustomed to add to the existing and exiguous Canon in the Prayer Book.

The first principle to be accepted is that whatever each or any Priest may say, there should on no account be any external difference from the traditional method of reciting the Canon, which is the same alike in old English as in present Western service books.

There are at least three schools of practice in existence, besides many who say private prayers before and after the Consecration :

(1) Those who interpolate before and after the prayers of Consecration large portions of the Latin Canon; not all of it, for the climax and most important part, *Qui pridie*, is generally omitted and English substituted.



(2) Those who, being unlearned in the Latin tongue, say the same passages rendered into modern English; they also substitute for *Qui pridie* the 16th century English Consecration prayer.

(3) Those who, objecting to the mixture of two Rites, make the usual commemorations mentally before the Consecration and say the Prayer of Oblation immediately after it. This custom, which was followed by Bishop Overall and many other post-Reformation prelates, approximates the Canon to that of the 1549 Rite.

The advantages and disadvantages of each method are fairly obvious upon reflection, and it is not the purpose of these notes to debate them. It has been frequently done, and priests may read for themselves.* But the question which needs to be answered is: Why should these differences in method of words make a noticeable difference in method of recitation? and, undoubtedly, there is usually a difference between (1) and (3) and between (2) and (3).

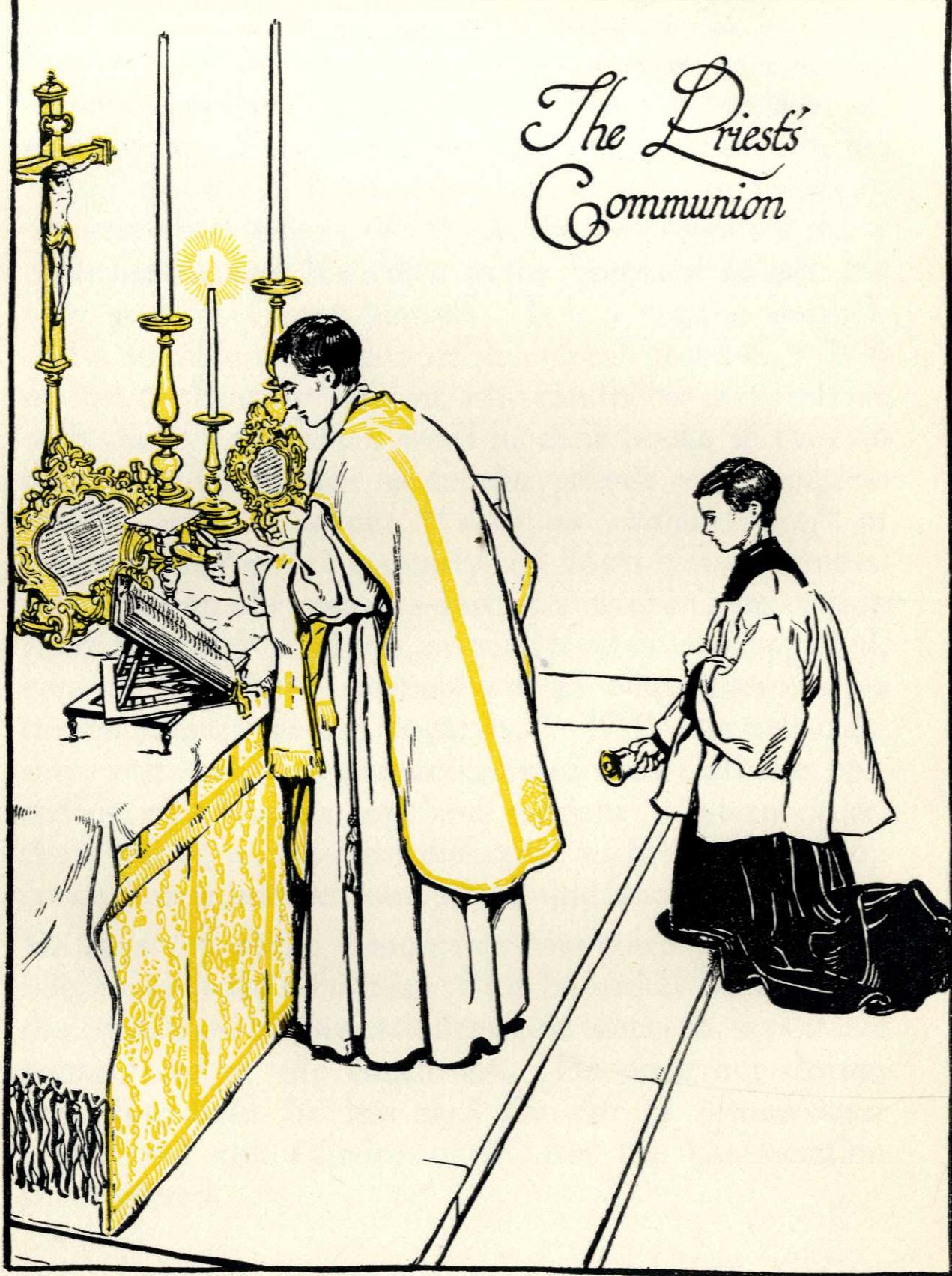
The answer is that there is no reason at all, if every priest will obey liturgical rules; but at present (1) and (2) recite the interpolated portions of the Canon *secrete* or in a low voice, as the rubrics direct, but refuse to treat the Prayer Book Canon in a similar way. Yet so long as it is the actual Consecration, it must be the real Canon, and to treat it otherwise is simply Liturgical

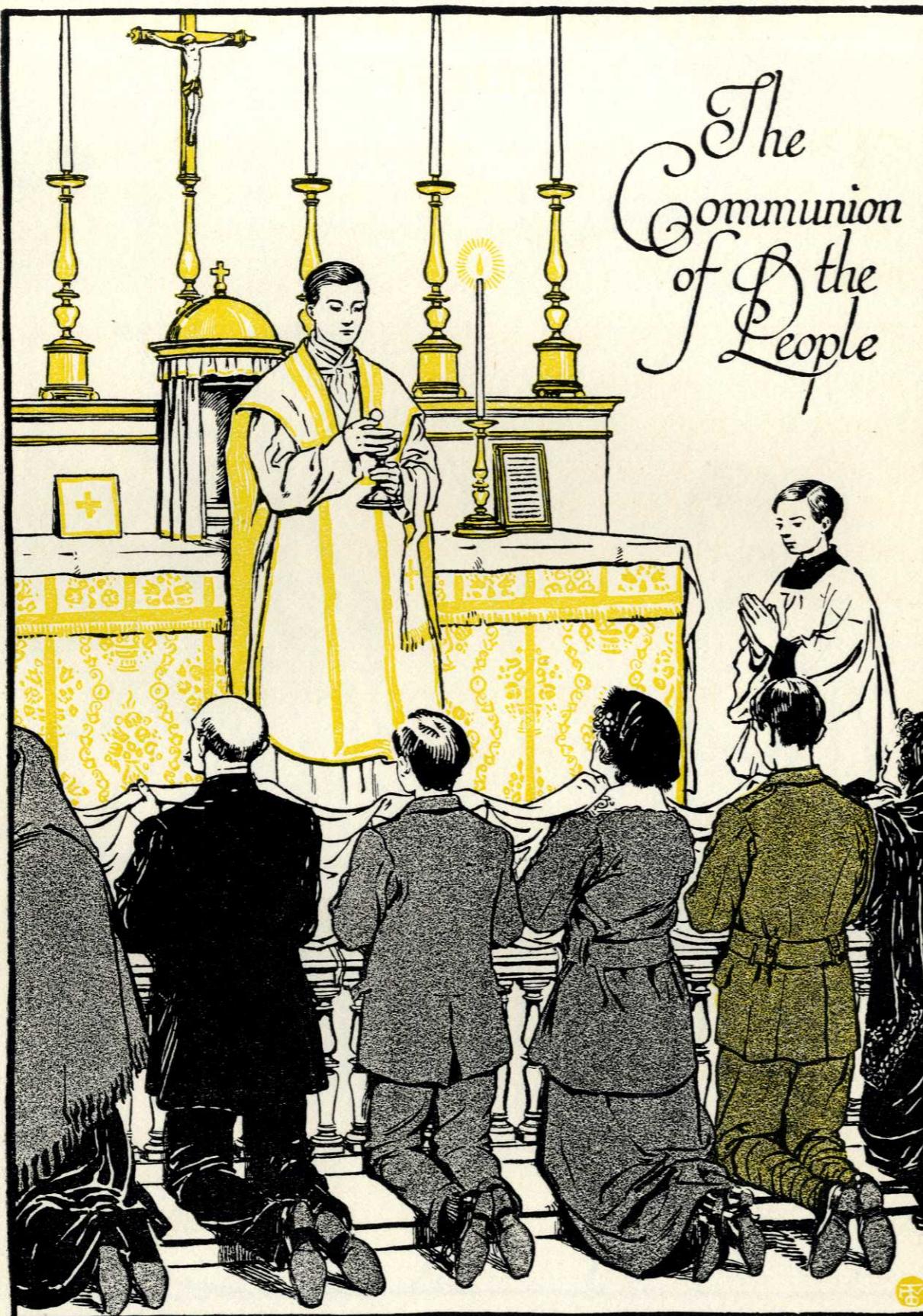
* See York Book 19, *Decently and in Order.* S.S.P.P.

suicide. It is sometimes argued that the Consecration Prayer being in the Prayer Book must be said aloud, which is merely *Non sequitur*. The rubrics are not said aloud. There are several long exhortations in the Prayer Book which are never said at all. In England, as everywhere else in the West, the Celebrant for many centuries hushed his voice as he prepared to act the very part of Christ himself. It is a natural instinct, and a suitable expression of sacerdotal humility. It is no loss to the congregation, who can follow every action with the eye and every word in their books if they so desire. The rubrics as to the priest's voice express exactly what is meant, "*with an audible voice*," or "*with a loud voice*" is clearly laid down if it is intended to reverse an old custom—but here at the Consecration there is no such direction, no such reversal contemplated, consequently "*old customs prevail when there is no commandment to the contrary*." If Priests will only carry out the service in accordance with Catholic precedent, old English use, and modern Western order, there will be no apparent difference so far as the Canon is concerned between one school and another.

He says the whole Canon in a low voice secretly, and only raises it for a moment when he strikes his breast at the confession of unworthiness, and when he says *world without end* at the conclusion. He does not elevate the Host until he has said *Do this in remembrance of me*, nor the Chalice until after the Consecration is completed.

The Priests' Communion





XI. THE COMMUNION OF THE PRIEST

The Lord's Prayer is said aloud throughout, and when said in this position, immediately following the Canon, is not repeated after the Communion of the people.

When the Priest has made the fraction, and before putting the particle into the Chalice, without turning round he salutes the people with the words: *The peace of the Lord be always with you*, said aloud. He says the *Agnus Dei* also aloud; and *Lord, I am not worthy*, just before his Communion so that it can be heard, but not so loud.

XII. THE COMMUNION OF THE PEOPLE

This picture represents a Tabernacle being put to its proper use. Instead of being locked away with its Treasure in some dark corner of the Church for purposes of reservation and adoration, it is seen upon the Lord's Table, surrounded by the faithful, who, in accordance with Christ's ordinance, are receiving the Bread of Life from it.

The Priest is holding the Ciborium which he has just taken out, and holding up a Host, but *not* blessing the people with it, says: *Behold the Lamb of God, behold*

him that taketh away the sins of the world. The people are seen to be using the white houseling cloth for its proper purpose, it does not merely hang over the rails. Note that the women are not wearing large hats, which are most unseemly at the Altar. If there is a deacon or another Priest he will follow with the Chalice, but it is not handed to him by the Celebrant; he should go and take it when the Celebrant leaves the Predella, and in the same way he should return it after the Communion.

XIII. THE COMMUNION AND POST-COMMUNION

If there are no communicants, the Priest consumes the Precious Blood and in one action holds out the Chalice to the server for the first Ablution, without replacing it first upon the Altar. When there are Communions, he does this as soon as he has reached the Altar after administering Holy Communion. He rinses the Chalice—he has previously cleansed the Corporal, and the Paten over the Chalice before he communicated himself from it—and packs everything up just as it was when he carried in the Vessels. He places them in the middle of the Altar, and goes off to the South side to read the Communion (or *Our Father*, if it has not been said).

This last journey to the South side directly after the administration of Holy Communion is very important



if the ceremonial structure of the Liturgy is to be preserved. There is no authority whatever for remaining in the middle of the Altar after the Communion in any rite known to Christendom. Even though the Ablutions are postponed, and the Holy Sacrament is still upon the Altar, even though the Mass be said at an Altar of Exposition—yet the Priest does not remain in the middle, but goes to read the Postcommunions, etc., in the same place where he said the Collects. He reads the Communion Anthem in the loud voice, and then goes to the centre to say *The Lord be with you*, and, immediately returning to the book, says *Let us pray*, and reads the Postcommunions, *Almighty and everliving God*, to which he may add other Collects. If only one is added it is well to say it before the fixed prayer, as the endings then will correspond correctly—treating the long prayer as two. There are only two full endings, and these prayers correspond to the Collects in number. If the Canon has been said at all the Prayer of Oblation will not be recited here, for either it has already been said or else *Unde et memores*, of which it is a paraphrase.

NOTE ON THE ABLUTIONS

The practice of taking the Ablutions in the traditional place after the Communion is one which, though it dates from the early days of the revival, has constantly met with considerable opposition from Priests who prefer

to postpone them till after the Blessing, justifying their custom by an appeal to certain rubrics in the Prayer Book. Father Scott, in a very able pamphlet,* finally demolished these *argumenta ad rubricas* by showing that these rubrics did not refer strictly to the Ablutions, and by quoting Bishop Cosin's own words (who himself inserted these rubrics) against the modern Anglican contention. A third edition of his pamphlet is now running, and a great change is noticed in Catholic Churches. Some old fashioned Churches still abide by this strange Liturgical perversion, but it is rapidly giving place to a saner interpretation of the rubrics, and to a better custom founded, not upon mis-reading of local rubrical additions to the Prayer Book, but upon the known rules and customs of all Western Liturgies.

One bad custom gives rise to many others, and nothing is more astonishing than the way in which this quite unauthoritative practice has led priests into the most astounding liturgical distortions. It may be well to set some of these down :

(1) Because the Blessed Sacrament generally remains upon the Altar, it is thought necessary for the Priest to stand in the middle till the end of the service. No Christian Liturgy has ever recognized such a practice. In the Latin rite on Maundy Thursday, and other occasions, the Holy Sacrament remains veiled in much the same way upon the Corporal, but this does not alter

* *None will remain*, York Book 13. S.S.P.P.

any of the traditional positions of the Celebrant in concluding the Mass. In Masses of Exposition also the Celebrant carries out every rubrical direction in going to and fro to read Epistle, Gospel, Postcommunions, etc.

(2) The Prayer Book rubric certainly directs that when so much of the Holy Sacrament remains over from Communion that the Priest cannot himself consume it (which ought very rarely to happen—"if he be careful, none will remain"—Cosin), on such occasion some of the communicants should be called up to assist the Priest after the Blessing, that is, at the end of the service. The rubric is scarcely ever obeyed at all, though it might be far more convenient if it were, but in some Churches, where the Last Gospel is said at the Altar, the Ablutions are sandwiched in between it and the Blessing, and not by any means after the service is concluded. This is the most deliberate distortion of the Liturgy.

(3) A few Priests say the Postcommunion prayers after the Ablutions—as if they were Post Ablution Collects !

(4) Some priests specially consecrate at all Masses more than is required for Communion—presumably so that the people may be quite sure that they ought to genuflect.

It must be remembered that it is forbidden to genuflect to any vessel from which, though unpurified, it is not possible to receive Holy Communion. This is a very valuable rule.

(5) Other priests maintain that it was intended that *Gloria in excelsis* (which, it may be pointed out, is addressed to the most Holy Trinity), should be sung to the Blessed Sacrament reserved in accordance with the rubric. By this argument you can bring home to the Reformers a charge of introducing an intra-liturgical *cultus* of the Sacrament! Unfortunately for this scheme, the rubric was not devised till a hundred years later than the change in the position of the *Gloria*.

This enumeration of some of the more glaring abuses will perhaps cause priests to think again before they alter an established custom of the English Church in all ages.

XIV. THE GLORIA IN EXCELSIS

The Priest closes the Missal after the last Collects, and coming to the centre, says *Gloria in excelsis* when it is appointed, in the customary way, reading it from the card. There is here another strange omission to be noted towards the end of the last paragraph—it should read “*Thou only, O JESU Christ, art most high,*” etc.—there can be no point in this, and the Priest should supply the omission. There is also a redundant clause—*Thou that takest away the sins of the world, have mercy upon us*—and it is doubtful whether this should be said now that the *Agnus Dei* has been generally restored to the Liturgy. The *Gloria in excelsis* is a

distinctive mark of festival Masses, and the Priest will only insert it in accordance with custom. It is said by the same rule which governs the recitation of *Te Deum* at Mattins, and is, of course, omitted on Sundays in Advent and Lent. No sane reason can be adduced for disturbing this universal use.

The restoration of *Gloria in excelsis* to its right place after the *Kyrie* and before the Collects should be one of the first effects of any revision of the Liturgy. Unofficially it is already an accomplished fact in some churches, and the next few years will doubtless witness the number of these churches largely increased.

NOTE ON POSTCOMMUNION COLLECTS

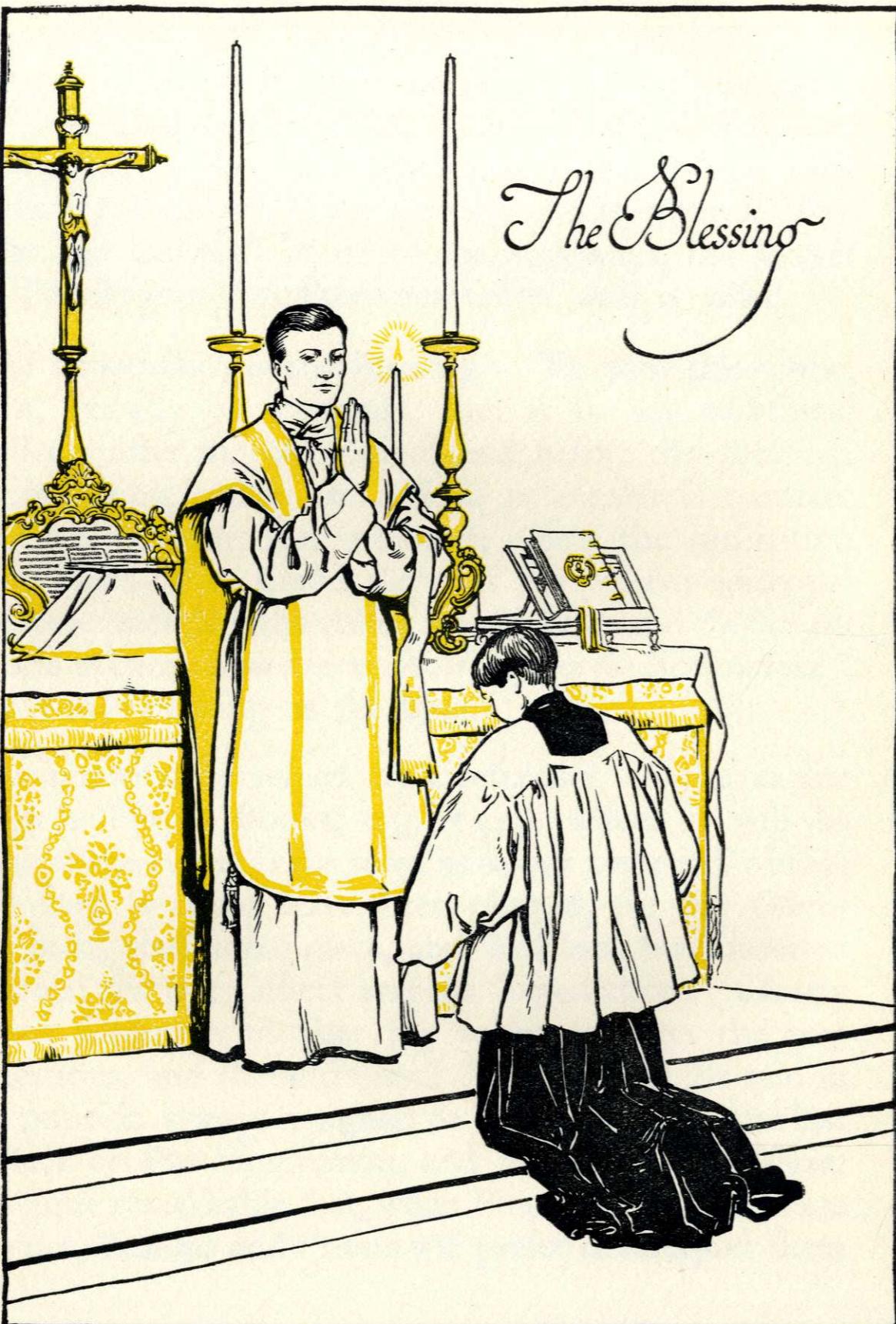
The worthy folk, who accept the theory of the Book of Common Prayer's verbal inspiration, are responsible for another strange liturgical anomaly—that is, the insertion of prayers between *Gloria in excelsis* and the Blessing. The custom is not exactly a common one, but it has some very reverend and archiepiscopal supporters. It is unnecessary, perhaps, to state that the use is not thereby justified.

The only argument offered in defence of an entirely modern and otherwise unknown custom is that a rubric in the Ordinal seems to suggest the practice.

The rubric in fact does nothing of the kind. Towards the end of the ordering of deacons occurs this rubric: “¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.*” Two special Collects follow. Now “the last Collect” is, of course as always, the Prayer of Thanksgiving or Postcommunion, as it is called.

The Benediction is the Blessing. To obey the rubric, then, literally as it stands, that is to say additional Collects after the last Collect and before the Blessing, is impossible unless the *Gloria in excelsis* is omitted, which is certainly not intended, unless the ordination takes place on an Ember day. If the present episcopal use were intended, the rubric would have said “*after the Gloria in excelsis and immediately before the Benediction,*” but it says nothing of the kind.

The question is solved by a reference to the earlier English Prayer Books, e.g. 1549, where it will be noticed the rubric is the same as in our present Ordinal; but then it could have been obeyed, for the *Gloria* was in its traditional place, and had not been inserted between the last Collect and the Benediction. Clearly it was forgotten to alter the rubric to meet the new conditions, and the additional Collects must be said in the position always assigned to them, i.e. after the last Collect or Postcommunion, and not after the *Gloria*. It is quite remarkable that, when Prayer Book rubrics are obscure, Bishops and Priests will prefer to interpret them



as it is obvious, upon research, they were not meant to be interpreted, and with the result of still further disorganizing, and rendering absurd, the English Rite.

XVI. THE DISMISSAL

The Collects ended, or *Gloria in excelsis* when said, the Priest says *The Lord be with you* and dismisses the people with the *Ite, missa est*, which is perhaps best rendered *Depart in peace*. He then turns back to the Altar. But if *Gloria in excelsis* has not been said, he turns back after saluting the people, and says in place of *Ite missa est*: *Let us bless the Lord*. The response, *Thanks be to God*, is the same in either case. In churches where *Gloria tibi, Domine* and *Dominus vobiscum*, etc., are interpolated, it is strange indeed to omit the dismissal, which is one of the most ancient features in all Western Liturgies.

XVII. THE BLESSING

The Priest says the “*Pax*,” and, turning at the word “*almighty*,” blesses the people, as in the picture, with a cross which he makes with his hand, not arm. The fingers should be kept absolutely straight, and not raised above the shoulder. The common exaggerations of this action are most sentimental and unedifying.

The picture represents him in a position which he retains only momentarily, for he does not delay at all, but completes the circle and goes off, without turning again to the Altar, to the North horn to read the the Last Gospel.

If for any reason the Holy Sacrament remains upon the Altar, merely veiled, he genuflects at the word "*God*," and not before, then draws back, turns and blesses the people, but does not complete the circle.

Of course, he will say the last Gospel before he disposes of the Holy Sacrament.

THE LAST GOSPEL

The beginning of St. John's Gospel in mediæval days was said by the Priest on his way back to the Sacristy. But as the Priest very often unvested at the Altar, it came to be said there before he withdrew. This is the present practice. It should be unnecessary to say that where it is read at the Altar, it must be read audibly—no other custom is known to the Church. If the Priest wishes to mumble it, let him do so as he walks back to the Sacristy. He reads it from the Altar Card, and the book is only brought across when there is a special Last Gospel, e.g. when a Sunday Gospel is superseded by the Gospel of a feast-day, then the last Gospel is that of the Sunday. Care should be taken

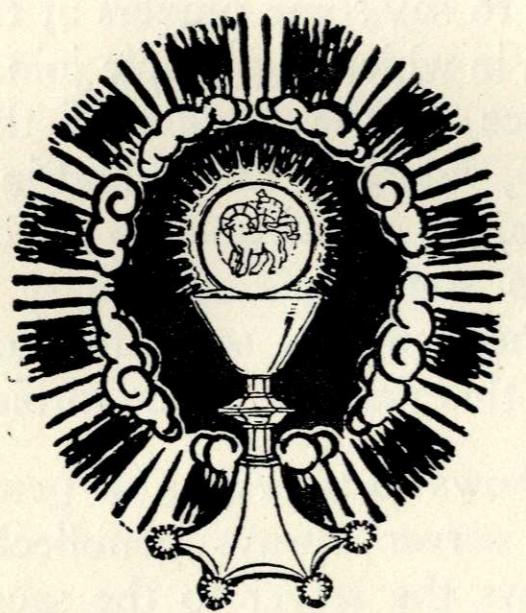


to observe this rule on such occasions. The server takes the Missal while the Priest is saying the *Pax*, genuflects in the middle during the Blessing, and arrives at the corner simultaneously with the Priest.

PRAYERS AFTER LOW MASS

It is customary to say some prayers at the conclusion of Low Mass, in which the people join. The Priest leaves the Chalice in the middle of the Altar and descends *in plano*, where he kneels and in a loud voice recites the prayers, the server holding the card or giving it to him. It is sometimes customary to hold the Chalice during these prayers so as to avoid ascending the steps again—this practice is not forbidden.

The Priest then bows to the Altar (or genuflects to the Tabernacle—the server always genuflects), dons his biretta, and follows the server to the sacristy, reciting as he goes *Benedicite omnia opera*.



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